

BRIEF DISCOVERY

OF THE

Kingdome of ANTICHRIST.

And the downfall of it hasteth greatly.

WITH

A Difference betwixt the Ordinances of Christ and of Antichrist.

1 THESS. I. 3, 4, 5.

*The Man of sin,**who is exalted above all that is called God, and sits in the Temple of God, as God shewing himselfe to be God, deceiving the Simple Ones.*WISDOME now cryeth out in the Streets, calling out of *Babylon, Sodom, and Egypt*, where our

Lord hath been Crucified; and spirituall wickednesse is now committed in high places; therefore return and hearken to the voice of Jesus

Christ, and turne at his reproofe.

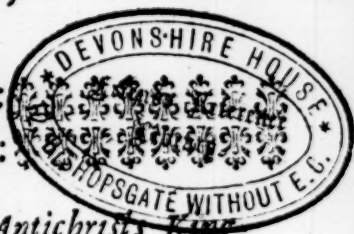
2 THESS. I. 4, 5, 6, 7, 8, 9, &c.

*For the Lord is coming in power and great glory, and Antichrist shall be consumed by the breath of his mouth, and the brightness of his coming.**This was written by One the World calleth**A QUAKER, in March 1653.*



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*A Discovery of Antichrists King
dome, and the downfall of it
hasteth greatly.*

NOW the Kingdome of J. sus Christ is setting up
in the spirits of his people ; And at that time shall Dan. 12.
Michael stand up, the great Prince which standeth
for the Children of my people, saith the Lord, and there
shall be a time of trouble, such as there never was, since
there was a nation, even to that same time, and at that time
there shall be deliverance, every one shall be delivered, that
shall be found written in the booke of life, in the day of the
day of the Lords power, Dan. 12 1. And it shall come to Zeph. 1.
passe at that time, that I will search Jerusalem with Caudles, 12. 13.
and punish the men that are scitled upon their Lees, that say
in their heart the Lord will not doe good, neither will he doe
evill : Therefore their goods shall become a booty, and their
houses a desolation, they shall also build houses but not inha-
bite them ; and they shall plant vineyards, but not drinke the
wine thereof. The great day of the Lord is neare, it hasteth
greatly, even the voice of the day of the Lord : there the great
man shall cry bitterly, Zeph. 1. 14. Now the abomination
of desolation spoken of by Daniel the Prophet stands up ; let
him that readeth understand. Now the man of sinne is Mat 24.
revealed, and revealing, even the Son of perdition, who
opposeth and exalteth himselfe above all that is called
God, and sitteth in the Temple of God, as God, shew-
ing himselfe to be God, spoken of by the Apostle, in
A 2 2 Thes.

Thes. 2. 3. 2 *Thes.* 2. 2, 3. and the vials are to be powred out upon
v. 16. 17 the man of sin, spoken of in the *Revelations*.

19. The Priests are the greatest persecutors of the truth
of God; now where it is made manifest in the spirits of
the people of God, the Lord hath sent to declare and re-
fute against their deceits and deceivableness, whereby
v. 15. 10, they doe deceive the people, and they are raging mad
because they are discovered; and they persecute, im-
prison, and perdition, and doe all that beastly corrupt
wills can invent, to keep the Israelites of God in bond-
v. 12, 15 age, that they might still be Lords and Rulers over
17. Gods heritage, but though Gog and Magog joyne in
battel against the Lamb, yet he shall prevail and get the vi-
v. 10. 11, ctory, and the beast and false Prophet shall be cast into
3, &c. the lake that burneth, *Rev.* 19. 20. and they that wor-
ship the Beast and his Image, and receive his marke in
their right hand, or in their foreheads, the same shall
drinke of the wine of the wrath of the Almighty, poured
forth into the cup of his indignation, and shall be tor-
mented with fire and brimstone in the presence of the
holy Angels, and in the presence of the Lamb, and the
smoake of their torment ascendeth up for ever and ever;
and they shall have no rest day nor night that worship
the Beast, *Rev.* 14. 9, 10, 11.

h. 4. 23. Come out of the beastly worships God is a Spirit, and
he will be worshipped in spirit, and the glorious Lord
will be unto his a place of broad Rivers and streames
a. 33. 21. of love, and peace, and joy, and rejoicing for ever and
1. 14. 15. ever, and all the children of the Lord are taught of the
eb. 8. 10. Lord, hee is Teacher alone by his spirit, and causeth
people to profit by his Ministry. Therefore cease
1. 2. 22. wholly from all your Priests, they are Decivers, and
John 2. lead you from the teachings of the spirit, to observe
dreames, and fancies of their owne braine, and are the
r. 23. 30. upholders of pride, covetousnesse, and oppression, and
32. 33. never were yet taught themselves; they are in the state
and

and condition that the false Prophets were in, all teaching for hire; and are Lords and Rulers over the people, and ran but the Lord did never send them, as those did, that the Lord sent his true Prophets to cry out against, as in *Jer. 23.* and *Jer. 5 30, 31.* and *Isaiah 56. 10, 11. Ezck 34. Mitha 3. 11. Hosea 6. 9.* As a troop of Robbers wait for a man, so the Priests they murder in the way by consent. Now the Scripture is fulfilling, *Hof. 6. 2a* the Beast makes warre with the Saints; those beastly Priests make themselves manifest, that they are of the generation of *Cain*, and are of their Father the Devill, persecuting and imprisoning the servants of the Lord, as the Jewish High-Priests did. Persecution is begun here in *York-shire*, by the Priests of *Baal*, they cannot defend their Ministry any wayes, but by an outward Law, when any are moved by the Lord to speake against their deceits, they run away, as the Priest of *Finningly* did, and he Priest of *Arkworth* and others did, and will not stand to their flocks, but leave them, but the Scriptures is fulfilling, the hireling fleeth because he is *Joh. 10. 13* an hireling. See if this be not contrary to that of the *13.* true Shepheard, that layeth down his life for the Sheep, *John 10. 11. and 15, 16, 17. verses.*

They take the words of the good Shepheard to speak of, but deny to live his life; and they walk contrary to the Scripture. See if this be not errour; the true Ministers of the Gospel were to take the care of the flock willingly, not by constraint, but of a ready mind, and not for filthy lucre; neither were they to be Lords or Rulers over Gods heritage, but they were to be examples to the Flock, as in *2 Pet. 5. 1, 2, 3.*

But these are constrained by great Parsonages, and Tit. 1. 7, fat Benefices, and are Lords and Rulers over Gods He- 1 Tim. 3. 1, 2, 3, 4, ritage, being puff'd up in scorne and derision, pride, and ambition, and swell in iniquity, persecuting, and im- &c. prisoning the servants of the Lord, and act contrary to

the Scripture, shewing the spirit of errour, 1 *Joh. 5.*
 As the Priest of *Tharnisworth*, when one of his Hearers
 that had been from him a while, and went to hear him
 againe, that he might have spoken to that which had
 beene according to truth; after that he had done,
 so soone as he came into the Idolls Temple he ga
 over his speaking, and spoke to him, and had been
 beene at his house to bid him come againe to hear him
 and when he went, the Priest began to examine him
 he being asked a question, made an answer, and
 that was he imprisoned by him, and hath lyen there
 most a yeare, and doth still continue, for speaking
 truth as it was made manifest to him by the Lord; b
 ing asked the question two or three times before
 answered: see if this be not contrary to that Scriptu
 in 1 *Cor. 4.* and see if this bee not errour; when
 whole Church were together all might speake one
 one, that all might be edified; and if any thing was
 vealed to him that fate by, the first was to hold
 Cor 14. peace, 1 *Cor. 14. 23. 30, 31, 32.* but this Priest ad
 3, & 30, contrary to the Scripture, and shewes the spirit of
 1, 3, 2, 3, 3. rour.

With the Priest of *Tickhill*, when one was moved
 speake in the Steeple-house, after that hee had ended
 his Sermon, he would not stand to vindicate himselfe
 by Scripture, but got him set into the stocks. See
 this be not Antichrist; where ever did Christ or his
 true Ministers any such thing? and when he was
 in the stocks, many people, scoffing *Ishmaels* wa
 about him, and the rude multitude; and one w
 moved to goe upon the Crosse to speake to the people
 and one of thoe called Church-wardens, threw him
 downe some 13, steps high, and then the rude peop
 threw dirt in his face: see if these doe not act the ve
 17, 18, same things that the Jewes did to *Paul*, when they hal
 20, 21. him out of the Synagogue, and when they struck *Pa*

and *Silas*, and set them in the stocks, and threatned *Acts* 5. 21
 and *Jehn* that they should speake no more the 28. to the
 name of *Jelus*, and stoned some, and imprisoned o- 34.
 : and now the same things are acted by those that *Acts* 5. 40
 profess themselves to be the people of God, as the Jews 41, 42.
 did, but they are found to be in the same state and con- *Acts* 6. 10
 dition that they were, as their fruits doe make manifest. 11, 12, 13
 This Priest afterwards would not rest till he had impr- *Acts* 7. 52
 oned the party that spoke to him, and filled a paper 53, 54, 55
 flies, in a Petition that was rejected. See what fruits 56, 57.
 these are; and the people at *Leeds*, with the Priests im- *Acts* 7. 58
 prisoned others, and at *Wakefield* both stoned, so that 59.
 stones flew like bullets in a battell, and set their doggs, *Acts* 14. 1
 and none looked to still the rage, not so much as 2. & 4, 5.
 Townes Clerke. See what fruits these are, whether of ver. 19.
 the flesh or spirit; and it will not be denied, but that *Acts* 16. 1
 they are of the flesh; then what reformation is there 20, 21, 22
 wrought by the Ministers of the world? for they that 23.
 are in the flesh cannot please God: and so the Scri- *Gal.* 4. 29
 ptures are daily fulfilled; they that are after the flesh,
 they persecute them that are after the spirit.

The 2. Priests of *Wakefield* themselves came by at
 one time, and when they were spoken to, they would
 not stand to prove themselves. See if these be the Mini-
 sters of Christ, or of Antichrist; a good Shepheard
 layes downe his life for his Sheep. There was one Priest
Robbison stood up in the Market at *Wakefield* to have
 maintained himselfe to have beene a Minister of Christ,
 but one taking him by the arme, and hee, the said
 Priest, being proved a lyar in the open Market, ran a-
 way, and the people set up a shouting: Is this the Mi-
 nistry of Christ, or of Antichrist? hold them not up
 for shame.

The Priest of *Fatherston*, when one was moved by *Acts* 13.
 the Lord to go speak to him, he caused that before ever 14. 15. v
 he spoke word he should be put in the stocks; and the 50. 51.
 Priest

John 10. 1 Priest when he had done, one would then have pro
 8, 9, 12, 13 him a Theefe and a Robber, but he got away.

These Priests, with many more in *York-shire*, wh
 is too large to expresse in writing, the passages of the
 with the Priests in *Lancashire*, *Westmorland*, *Noringsha*
shire, *Lincolu-shire*, and *Darby-shire*, where the Lo
 hath raised up any to speake against their deceits;
 would fill up volumnes, but all ends in persecution,
 the Jewish High-Priests did, when Jesus Christ cam
 in the flesh; so do these now, when Jesus Christ com
 to be made manifest in the spirits of his people, to tell
 sie against their deceits, wherein they have beene dece
 ved by them, that others may not be led to destructi
 by them; *For the leaders of the people cause them to err*
Isaiah 3. 12. Isaiah 9. 16. And if the blinde leade
blinde, they shall both fall into the ditch, Mathe
15. 14.

All people, take warning betime, and hold them
 up, but come out of their dark Ministry, which is *S*
dome and Egypt, where the Lord is crucified; they
 committing spirituall wickednesse in high places, bo
 Hos. 4. 9. Priests and People; *like Priests, like People*, Hos. 4.
 Rev. 18. 4, Thus saith the Lord, *Come out of Babylon my people*
 6, 7, 8. *ye be partakers of her plagues: come out of the Idoll*
Temple, and out of the Idolls Worship; come out of Babil
 Cor. 6. *lon with n in your hearts, and touch no unclean thing, and*
 6, 17, 18. *the Lord will receive you, 2 Cor. 6. 16, 17, 18.*

The High-Priests were ever the greatest enemies
 Jesus Christ, and they are yet alive to persecute him
 where he is made manifest in the spirits of his people
 Heb 12. 8. *Christ is the same yesterday, to day, and for ever*, Heb 12.
 Mat. 2. 5. 8. The Chiefe Priests are the same that they were,
 they did then, they shew the same deede: now; see the
 Chiefe Priests first begun to joyne persecution with
 Herod against Christ, when he was borne. See *Matth.*
 5. to the 16. see *Mat. 16. 21.* The Chiefe Priests we

fore displeased at him, *Mat. 21. 15, 16.* The Chiefe Priests and Elders came to question his authority, ver. 23. *Mat. 20. 18, 19.* The Chiefe Priests condemned him, and delivered him to the Gentiles, to mock him, and scourge him: The Chiefe Priests covenanted with Judas to betray Christ, *Mat. 26. 14, 15.* A great multitude came with Judas from the Chiefe Priests, with swords and staves to take Jesus, ver. 47, and Jesus was led to the High-Priest, where the Scribes and Elders were assembled, ver. 57. The Chiefe Priests and Elders, and all the Councell sought false witnesse against Jesus to put him to death, ver. 59. at last came two false witnessies, then the Chiefe Priests adjured him to speak, and when he spoke the truth, the Chiefe Priest rent his cloathes, and said he spoke blasphemy, 61, 62, 63, 64, 65. truth is blasphemy to the deceit; when Jesus was condemned to dye by the Chiefe Priests, Rulers, and Elders of the people, they spit in his Face, and smote him on the Cheek, and buffeted him, ver. 66, 67. And thus the Serpent spued out his venome then against the truth; and the Jewes, Chiefe Priests, and Elders are alive yet, to persecute Christ in his Members. This is the same generation of *Cain* that persecutes, a seede of evill doers: see if these doe not deny the Scriptures, and shew the spirit of error, and cannot make good their call, but ran and the Lord never sent them, and have nothing but what they have studied out of Bookes, and Studies; and *the Hireling fleeth because he is an Hireling*, that the Scriptures might be fulfilled, *John 10. 13.*

John Carr, the Priest of *Hansworth*, when one was moved by the Lord to speak to him, he caused him to be taken prisoner; and so they all act in the same state and condition that the Jewish High-Priests did, and are enemies both to Jesus Christ and His; for inasmuch as they doe it to one of his, they doe it to him, and

and make their refuge to the Popes Law, that was made to uphold the Popish Clergy by, when they did uphold the Masse made by Queen *Mary*; see the Statute in the first of *Mary*, 2. *Ass.* 3. *Ch.* and againe see if it be not repealed by *Elizabeth*, in the first yeare of her reigne, 2. *Ch.* last clause. See *Coke. pla. fol. 352.* Sir *Nich. Hides* Chiefe Justice then in England cited, that it was wholly repealed by that of *Elizabeth*, in the first yeare of her reigne, 2. chap. last clause: see *Dalton* 103. 104. pag. See if these be the Ministers of Christ, or of Antichrist, that make their refuge to the Popes Law to imprison by; neither Jesus Christ nor his true Ministers did ever so. Let truth come to light, and

33.22. deceits and deceivers put to shame; God is judge, Lawgiver, and King.

The said Priest, *John Cart*, he dealt deceitfully, just as *Pilat* did with Christ, who said he would wash his hands in Innocency, for, said he, I will forgive him, but Officers, saith he, looke you to your office. *Pilat* and *Herod* both joyne together to persecute Christ in his Saints; many friends went up to have spoken with this Priest afterwards, but he would neither come at them, nor suffer them to come at him, those which had been the chiefe heavers: see if the deceits bee not afraid to come to light, for truth seeks no corners; therefore love that which is good, and hate that which is evill, every one, and prove your owne worke; so

al. 6.4. shall you have joy in your selves and not in others, *Gal.* 6.4. prove all things, and hold fast that which is good, but cease from all your Priests, deceivers, blind guides, Hirelings, Seducers, and Antichrists, they shall never profit you at all; they ran but the Lord never sent them, hold them not up, the Lord is against them, *Ier.* 23.30, 31, 32.

The Priest of *Doncaster*, he imprisoned one for asking him a question, and when he was before the Major and

and Iustices to be examined, the Priest fled into the further corner of the house, as one *James Nayler* spoke to him, and the Priest did confesse there openly, that he had not attained to that which the party imprisoned by him had done, and desired the prisoner to pray for him; yet nothing will serve but imprisonment. See if this be not Antichrist, hold them not up, downe with them all, they are all false backward, and gone out of the way of obedience, and selfe-denyall; but they must be called to account before the righteous Judge, the Lord of Heaven and Earth, that they may have their tryall: thus saith the Lord, Woe to the wicked, it shall be ill with them, and they shall be rewarded according to their doings, *Isa. 3. 10.*

The wicked shall be turned into Hell, and all those that forget God, and have their portion in the lake that burneth. The Lord is sending forth his Angels to gather out of his Kingdome all things that offend; then shall the righteous shine forth in brightnesse, in the Kingdome of their Father.

The vials are pouring forth, and the beast begins to Rev. 18
roare, the Lord is Judge himselfe, and he will plague the 7, 8, 9.
Beast, and burne the Whore, and torment the wicked for evermore.

Both *Gog* and *Magog* is gathering to battell, as the number of the sand of the Sea, going on the breadth of the earth, to compasse the Camp of the Saints about, and the beloved City, and fire will fall downe from God out of Heaven and devoure them, *Revelations 20. 8, 9, &c.*

Blessed and holy is he that hath part in the first Resurrexi-
on, on such the second death hath no power, but they shall be
Priests of God, and of Christ, and shall reigne with him a
thousand yeares. *Rev. 20. 6.*

This

This was written by a Thresher, that goeth
about with his threshing Instrument, labouring
where he findes work.

Isa. 41. 14,

5.

Isa. 41. 13. *Arise Sion and thresh with a new threshing
Instrument, having Teeth.*

Thus saith the Lord, *Hearken unto me ye
stout-hearted that are farre from righteousness.
I bring neare my rightecusnesse, it shall not be far
off, and my salvation it shall not tarry, and I will
place salvation in Sion for Israel my glory*
Isaiah 46. 12, 13.

FINIS.



*The Difference betweene the Ordinance of
Christ and of Antichrist.*

TAke heede of despising the Ordinance of Jesus Christ, who hath left it upon record, and also written it in the new Law of Righteousnesse, in the hearts of this people, saying, *If ye love me keep my Commandments*: 1. love God with all your hearts, 2. forsake your lusts and vile affections in affecting earthly things, that is the Devils Ordinance, saith Jesus Christ, *set not your affections on things which are on the earth, but set your affections on things in the heavens*; that is the Ordinance of Christ: forsake your earthly mindednesse, for that is carnally minded is death, and the carnall minde is enmity to the Cross of Christ; Christ saith, *Seeke first the Kingdome of God, and his righteousness, and all things else shall be added*; and love thy Neighbour as thy selfe, and doe unto all men as ye would be done by, and feed the hungry, and cloath the naked, and let the oppressed go free, and deny thy selfe of thy own wisdom, and selfe-righteousness and conceitednesse, and heady high-mindednesse, and thy selfe-love, and the honour of the world; and forsake all vaine delights, and vaine pleasures, and take up a daily Croise to thy own will and follow me, and learn of me, for I am meeke, and lowly in heart; and so shall you finde rest to your soules, following through the streight way of obedience and selfe-denyall. These things with many other, thou shalt finde commanded to be done by the new Law of Righteousnesse in thy heart; leave them not undone, Christ doth require it of thee, it is his Ordinance.

The Priests of the world are carnal and earthly minded, coveting after great Benefices, swallowing up the earth like *Bell*, and the *Dragon*, never have enough, bel-ly.gods, that doe consume and devoure the Creation upon their lusts, pride, pleasures, & heady high-mindednesse, living in lust and excesse; oppressors they are, oppressing the poore people, and persecuting the servants of the Lord; the true Ministers had their conversation in Heaven, as in *Phil. 3. 20.* and they did exhort others to follow their example, and to marke those that did not follow them in life and conversation, *Phil. 3. 17.* but these walke contrary to them, and have lost their example; herein they walke contrary to the Scripture, and shews the spirit of errour. The Priests of the world doe persecute and imprison, as the Jewish High-Priests did imprison the Apostles, which were the true Ministers of Christ, who were blamelesse in their lives and conversations, and did walk blamelesly, giving no offence in any thing, that their ministry might not be blamed; but in all things did approve themselves as the Ministers of Christ, in much patience, afflictions, in necessities, in imprisonments, in tumults, in watchings, in fastings, &c.

2 Cor. 6. 3, 4, 5. But these are contrary that doe imprison others, and consume the creatures of God upon their lusts, living in pride and excesse, and by their cold, dark, barren Ministry, starve the soules and bodies of others, and walk contrary to the Scriptures, as in this of *2 Cor. 6. 3, 4, 5. &c.* and that of *Tit. 1. 7, 8.* and *1 Tim. 3. 1, 2, 3. &c.* and that of *2 Pet. 5. 1, 2, 3.* The Ministers of Christ are to take care of the flock willingly, of a ready minde, not by constraint, nor for filthy lucre, nor to be Lords over Gods heritage; but the Priests of the world are constrained by fat Benefices and great Pensionages; and if they can but have 10. or 20 l. more a yeare in another place, it will constrain them to leave them where they are to goe to that: see if they doe not

& contrary to these Scriptures, and are guided by the
 spirit of errour, 1 *Iohn* 4. 5, 5. The Ministers of Jesus 1 *Iohn* 4.
 Christ were to be gentle towards all men, even to those 5, 6.
 that did oppose themselves, and were not to be Lords
 and Rulers over Gods heritage, but these are, and just 2 *Pet.* 5,
 & all those things that are forbidden : that which they
 should not be that they are, that which they should be
 that they are not, and have lost their examples in
 all things : see if this be not Antichrist ; who deny
 the Scripture but the Priests of the world ? and who
 cry out of errour more then they ? but now they are
 found out, they cry as the Thiefe doth, that sayes, turn
 Thiefe, turn Thiefe, that he he may not be looked at,
 but sets the people to looke out at some others, and not
 at him : and see if the Priests doe not so ; looke well
 to them, they can deceive none now, but blind-men, and
 fooles, that gaze abroad, for wise mens eyes are in their
 heads, in Christ that doth enlighten them, and so shews
 them their deceits ; they that walk contrary to the Scri-
 ptures are to be noted, that they may be put to shame, 2 *Thes.* 2.
 Now Priests be ashamed of the evill of your 5, 6.
 doings, that take the Scriptures to talk of, and make a 1 *Tim.* 6,
 trade of them for money, which is your *Diana*, and 9. 10.
 walke contrary to them : but it is fulfilled, *the leaders of* *Isa.* 9. 16
the people cause them to erre, *Isa.* 9. 16. Blush for shame, and
 give over deceiving of the people. The Priests in the
 first Covenant were to live of the sacrifices that were of-
 fered up, which a people brought in freely, and had no *Rev.* 14.
 other wayes : they were to wait upon that Ministry, 6, 7.
 and they sacrificing and waiting at the Altar, taking of 1 *Cor.* 2
 the things sacrificed and offered up, was a type or figure, 10, 11, 12
 that they that preach the Gospell should live on the Go- 13.
 spell, and be set apart wholly for that worke. Now the 1 *Cor.* 2
 Gospell is spirituall, and not carnall, and the carnall 14, 15.
 man knowes it not, because he doth not understand the *Gal.* 1. 1
 things of God, who is a spirit, and the Gospell is spiri- 12.
 tuall

I. 1. 15, tuall, and none can preach that everlasting Gospel but
 Jesus Christ, who lives in our bodyes, that are made the
 Cor. 3. temples of the Holy Ghost, and he preacheth to the spi-
 6. rits that are in prison, and he doth it freely, it is his de-
 Cor. 6: light to do his Fathers will, killing all our lusts, that
 we e sacrificed too when we lived in the lust of the flesh,
 Cor 6. and he crucifieth them, and works us out of our selves in-
 17, 18. to the divine nature, and his life is in doing us good,
 Cor. 13. 5 being his Fathers will, offering up our requests to the
 I. 1. 17. Father in us, and for us, that he by his own blood,
 b. 7. 24. the spirit of life in us, killing, slaying, and crucifying
 the corrupt nature in us, and working out that which is
 h. 2. 4, evill, being made manifest in us to destroy the workes
 7 of the Devill, taking our mindes and affections into
 oh. 3. 7, that which is eternall and invisable, working us into that
 which is pure and spirituall, that we may praise and
 h. 2. 13, glo. ify his great and glorious name, being made parta-
 kers of his divine nature freely for his names sake, and
 h. 3. 17, not for any deserts in us, and being brought out of dark-
 &c. nesse into his marvellous light by the guidance of the
 m. 8. 10 eternal spirit in us, leading us out of bondage into liber-
 ty, sending the spirit of his Son into our hearts crying
 m. 14. *Abba* Father, which none can do but those that are born
 16, 17, 18 againe, having their Fathers name given them at the
 v. 3. 12. entrance into the new Covenant, which is inwardly, to
 49. 8. the Jewes inwardly, the seed of *Abraham* after the spirit,
 Cor. 12. being baptised by the free spirit into that spirituall bo-
 dy: all that are born againe are redeemed from their
 et. 1. 23. vaine conversation to serve the Lord in newnesse of spi-
 rit in walking humbly before him, being borne againe
 oh. 3. 1, of water and the spirit of the family of *Abraham* the Fa-
 45. ther of the faithfull; we are set apart to testifie against
 9. all unfaithfulnesse, for faith worketh by love, and cau-
 h. 5. 11. seth love to run forth to others, to all creatures, even to
 enemies; and so the Gospel comes to be preached to
 every creature in living in love with one another, even

Jesus Christ, which is the Son of his love, having
 his treasure in earthly vessels: God manifesting him-
 self in our flesh, and dwelling in us, taking away our
 heavy hearts which was the cause of oppression, which
 caused the creation in us to groan under the burden of
 oppression by reason of that cursed nature which did
 bear rule over the pure seed in us, which now the Lord
 of his infinite mercy hath delivered us from by the po-
 werfull operation of his spirit in us, changing our vile
 affections that were set altogether on earth and earthly
 delights and vanities, and so ran after covetousnesse, and
 to satisfy the earthly lusts did oppress and burden o-
 thers; but the Lord by the power of the eternall spirit in
 us, the divine operation hath wrought out our corrupt
 natures, & engrafted us into the divine nature, being the
 workmanship of God, created in Christ Jesus unto good
 works, which is the fruits and effects of the spirit of God
 that wrought faith in our hearts, giving us new hearts, do-
 ing good to all, even to enemies; for faith worketh by love,
 which love is Jesus Christ the Son of God, who preacheth
 the Gospel of his Fathers love in us, that we may bee
 what we do profess, not loving in word and in tongue,
 as the world doth, that lives in dissimulation, but in
 deed and in truth; for he that saith he loves God and
 hates his Brother, is a Liar, and the truth is not in him;
 but truth dwelling in us, which is Jesus Christ the
 power of God that hath reformed and changed our na-
 tures and dispositions, and hath put in our hearts to exe-
 cution, to doe his will, which is to testify against all de-
 ceits and oppressions, that are covered under a cloak of
 profession, and no true love but lust, both to pride and
 covetousnesse, anger and envy, lying and swearing,
 drunkenness, oppression, and grinding the faces of the
 poore, living in lust and excess; ye live in pleasures
 and wantonness upon earth, ye the proud Priests, and
 covetous professors, and heady highminded ones that

2 Cor. 4.
 10, 11.
 Eph. 2. 1.
 Ez. k. 37
 13, 14.
 Ezek. 37
 23, 24, 2
 &c.
 1 Joh. 4.
 1 Joh. 3. 2
 Ezek. 36
 25, 26, 2
 28.
 John 17
 6, 7, 8, 9
 10.
 Joh. 14. 1
 Joh. 15. 9
 10, 11, 1
 13, 14.
 1 John 4
 20.
 Eph. 5. 1
 Isa. 58. 1
 Isa. 28. 1,
 Isa. 30. 1
 Mic. 2. 1,
 2, 3,
 Iam. 5. 5.

Ier. 3. 11. fare sumptuously, feeding upon your dainty dishes
 al. 24. 1. *Dives* like, and grinding the poore to powder in taxes
 Cor. 10. ons and oppressions; you that have got a great deal
 the earth into your hands, which is the Lords, and he
 provides largely for every creature, but that proud *Dive*
 vill that rules in your proud flesh, doth oppress and grind
 the poore to pieces: Thus saith the Lord, *What me*
 2. 3. 15. *ye to beat my people in pieces, and grind the faces of the poore*
 Micah 3. *Dives* fares sumptuously, and poore *Lazarus* is in want
 2. 3. the rich drink wine in boules, and the poor starve in
 streets: never like was seen in this generation,
 Lord is so displeased at it. Professe no more love
 John 3. Christ, ye proud and lustfull ones; if ye did but know
 7. him ye would keep his Commandements, as to do to
 Mat. 5. 42 men as ye would be done by, and to love your enemies
 3. 44. and seek out the poor & needy, and feed them, and clothe
 2. 5. 6, 7 them, that the oppressed might go free; you consume
 more upon your lusts, pride, and covetousnesse, than
 would satisfy all that are in wants; pride, and covetousnesse,
 and the honour of the world, they swallow
 all, as *Bel* and the *Dragon* did, and are never satisfied
 thirsting altogether after the earth, and love of
 world, and the enjoyment of the world for the honour
 of your names, as *Nebuchadnezzar* did, and talked
 God, and Christ. Professe lesse, and practice more
 you are wise to do evil, Priests and People, but to do
 good have no understanding; cease to doe evil, and
 learn to do well: did you but know Christ you would
 not suffer him to want in his Members, you would
 imprison him to satisfy your lusts; and you that
 Mat. 25. professe to be his Ministers would not so much run about
 1. 42, 43, get all the rude people, boyes and girles, that know
 14, 45. not their right hands from their left, to put their hands
 to your Petitions, as the Priest of *Sheffield* and others
 cry as the Jewes did, Crucify him, Crucify him, while
 he is made manifest in spirit, and cries for *Barabbas*

ty differe at liberty, that your lusts may be fed; ye lustfull ones, Isa. 51. 2
 in tax Christ is risen, and is arising in the hearts of his people 22, 23.
 at death to testifie against all deceits and deceivers: repent, and Isa. 52:
 and live over deceiving the people, now whilst you have
 loud Dime, lest his judgements come upon you and destroy Iam. 5. 1
 and grise you with a sore destruction: the Lord is now looking 3, 4, 5, 6
 for fruits, and here is nothing brought forth by the high-
 est profession but wild grapes, as pride, and oppression,
 and grinding the faces of the poore; *be not deceived,* Gal. 6. 7
God is not mocked, for such as ye sow such ye shall reap; they Ia. 4. 2, 3
that sow to the flesh, shall of the flesh reap corruption; and
 see whether there be any other fruits brought forth by
 the Ministry of the world, but fruits of the flesh, yea or
 no; Is not pride a fruit of the flesh? Yes, it is one of
 the seaven abominations that the Lord loatheth, Prov. Isa. 3. 9
 6. 16, 17, 18. and doth it not swell in *England*, both in Mal. 3.
 Priests, their Wives, and Lawyers? all swell in pride Iam. 2.
 which is an abomination to the Lord, and cry out of
 those that are brought to deny themselves of it, and
 walk in humblenesse of heart, and lowliness of minde,
 and proud men say those deny the Ordinance of
 Christ; but let me ask thee one question, Whether is Iam. 5.
 pride an Ordinance of God, or an Ordinance of the Mat. 11.
 Devil? If pride be of the Devill, then thou that livest
 in pride and haughtiness, thou obeyest the Devils
 command, and disobeyest the command of Iesus Christ,
 who saith, *learn of me, for I am meek and lowly in heart;*
pride goeth before destruction; wo to it, woe to it. The
 Land mourneth by reason of pride, both in Gentry and
 Clergy; the Lord will cut downe the fruitlesse Tree
 that cumbers the ground: some swell in pride, and o-
 thers goe in nakednesse and wants; then thou proud
 professing Pharisee, how dost thou obey God and walke
 in his commands, when thou swellest with pride, and
 lettest others starve for want? when as Iesus Christ saith, Mat.
love thy Neighbour as thy selfe: and againe, he that saith 45.

Joh. 2. 4, he loves God and keepeth not his Commandments is a lyar to the
 6. and the truth is not in him; and he that saith he is in Christ, yet
 ought to walk as he walked. Now read the Scripture
 at. 17. and see if Iesus Christ was proud, but on the contrary
 20. forbids it, and threatneth woes to it: howle thou proud
 25. 4. and lofty one, thou art a fruitless tree, and cumbers the
 33, &c. ground, thou must be cut down and cast into the fire of
 the indignation of the Lord, and the Ordinance that
 thou talkest so much of will not save thee; it is not he
 7. 21. that saith Lord, Lord, that shall enter into the Kingdom
 of Heaven, but he that doth the will of God.
 3. 17. Now his will is, that thou shouldst doe to all men as
 5. 10. thou wouldest be done by; if thou wouldest have the Lord
 to do good to thee, then thou must do good to others,
 12. for he that hath this worlds good, and seeth his Brother
 7. stand in need, and shuteth up his bowells of compassion
 21. 19. from him, how dwelleth the love of God in him?
 Talk no more of thy Ordinances, except thou walkest
 in them, walk in the waies of Iesus Christ who went
 about doing good, thou savest well, but thou doest con-
 trary, thou dissembling Hypocrite, the Lord knowes
 thy hypocrisie and dissimulation; all thy profession is as
 the cursed fig-tree that bringeth forth no fruit, but
 leaves: here are faire words, but foule actions, nothing
 but fruits of the flesh, and they that are in the flesh cannot
 please God, Rom. 8. 8. See then what fruits grow on the
 great tree in England, the flourishing tree of profession, is it
 not now ready for the fire? doth it bring forth any thing
 but cumbers the ground? is not pride the top branch of
 it? and covetousnesse beares a great sway: there is
 15. much of that fruit groweth out of it; and see if this bee
 the Ordinance of Christ or of Antichrist. thou blinde
 29. Pharisee, thy eyes are stopt with dirt, dawb'd with pride,
 3. and the Devil he is King, and rules in thy heart, and
 thou cryest out of denying the Ordinance: thou that
 livest in pride and covetousnesse, where art thou got?
 into

to the Kingdome of Antichrist, but woe is comming, Eph. 5. 3
 covetousnesse is the root of all evill, and there is great 4, 5, 6.
 ore of this fruit groweth on this tree of oppression, Luc. 12. 2
 at stands in the heart of the earth; thou covetous Luc. 16. 1
 professor, thou proud Priest, and Prelate, the Magi- 14, 15.
 ate bears not the sword in vain, the Lord is the righte- Hab. 2. 9
 Judge, and all things are naked and bare before Psal. 9. 8.
 m, he is of purer eyes then to behold iniquity, and he Psal. 10. 3
 ll not let the wicked go unpunished; thou cryest out Psal. 7. 11
 denying the Ordinance, but thou art ordained for 12.
 struction, except thou returne to the Lord with speed, Isa. 56. 1
 he is comming to plead with all flesh, by his sword, 16.
 d by fire, and great shall be the flaine of them, Isa. 66. 16.
 , 16. and thus saith the Lord, *Behold the day commeth* Mal. 4. 1.
shall burn as an Oven, and all that are proud, and all
doe wickedly shall be as stubble, and the day that com-
eth shall burn and consume them up, and shall leave them
neither root nor branch, Mal. 4. 1. and then they that disobey
 Ordinances of the world, and the Traditions of Mal. 4. 2,
 n of corrupt hearts, and walk in the feare of the 3, &c.
 ord, in departing from iniquity, and do profess little, Mal. 3. 15,
 d possesse much of the love of God, it will cause them 16.
 walk in obedience before him, who is of purer eyes; Mal. 2. 1, 2,
 d he will set up the Kingdome of his Sonne in their 3, 4.
 arts, the ministratation of the spirit; it is set up in Luc. 17. 21
 ne already, and lets them see all the deceits of *Baals* 2 Cor. 4. 6.
 ells and their upholders; but the Lord will cut off 1 Cor. 4. 5.
 of the land the remnant of *Baal*, and the names of Mal. 3. 17.
 Chemarims, the Black-coats, with the Priests, and
 shall wear no more a rough garment to deceive, Zeph. Zeph. 1. 6,
 . Zach. 13. 4. 7, 8.
 and the Lord will cut off all those that are turned out
 he way of self-deniall, and are guided by their beast-
 corrupt wills, which lead them into pride, covetous- Isa. 3. 13,
 and oppression, and grinding the faces of the poore, 14, 15.
 denie to walk in the Ordinance of Christ, as to seed Isa. 2. 22.

- Mat. 25. 34 the hungry, cloath the naked, and let the oppressed
 5, 36, 37. free ; if ye love them that love you, what reward ha
 Mat. 5. 48. you ? do not Publicans so ? *But except your righteousnes*
 Mat. 5. 20. *exceed the righteousness of the Scribes and Pharisees,*
 Mat. 23. 10, *shall in no wise enter into the Kingdome of Heaven.* Ning
 1, 12, 13, profession must be tryed, so as by fire, and those
 4, 15. feede on the forbidden fruit, as pride and covetousnes
 Mat. 23. 34. oppression, and grinding the faces of the poore, ly
 5, &c. and swearing, and envying, backbiting, and malicio
 nels, scoffing, and scorning, pleasures, and wanton
 revenge, and perlecution, which are fruits of the De
 Gal. 5. 7, 8 and ordained for destruction ; be not deceived, *such p*
 Col. 3. 12, *ye sow, such shall ye reap : and knowe ye not that the unright*
 13, 14, 15, *ous shall inherit the Kingdome of Heaven?* 1 Cor. 6. 9 and
 16. 11. and see if there be any other fruit brought forth
 Gal. 6. 15. the Ministry of the world but fruits of the flesh, w
 Gal. 5. 24. proceeds from the spirit of errour, as in Gal. 5. 19
 21, and they that do such things shall not inherit R
 Kingdome of Heaven. Now all your forms of judg
 ships have not yet wrought a Reformation in you, the p
 the Priests and Professors in *England*, that make free
 deny the Ordinances of Christ, as to walk in the sp
 and to bring forth the fruits thereof, Gal. 5. 22, 23. yet b
 Rev. 6. 9, for those that are brought to walk and act in righte man
 10, 11. nels, and to bring forth the fruits of the spirit, as shal
 peace, meekness, gentleness, goodness, temperance, paw
 Rev. 17. ence, &c them you hate, devour in your hearts, and conc
 13, &c. tion, if not to take away their life, yet you would Diff
 away their liberty, but it is hard to kick against Elde
 pricks ; the Scriptures must be fulfilled, and the and t
 fulfilling daily ; The Beast makes war with the Sa spise
 and he that departeth from iniquity makes himselfe soals
 prey for the wild beasts, as a Troup of Robbers wait T
 Rev. 9. 19, man, so the company of Priests murder in the way dome
 20, 21. sent, Hos. 6. 9. like Priest, like people, all live shall
 Hos. 6. 9. nature. Run on, and fill up the measure of ini man

pressed with what measure ye meat the same shall be measu- Luk. 11.4
 ard to all againe ; The Lord will plead the cause of all & 47, 48
 himselfe, wo to the Priests and the enemies of the 49, 50.
 Lord who act in unrighteousness : the Lord is com- Jer. 23.1
 ming to plead with all flesh by his sword, and by fire, Iude 11.
 whose cut off the wicked out of the Land ; all your covers of Mal. 4.1-
 profession will not hide you from the presence of the Isa. 66.1
 Lord, the righteous Judge of Heaven and Earth. Alas, 16.
 Priests, your downefall is at hand, and the least Isa. 30.1,
 out of form shall scourge the greatest formalist, the 3, 4, 5, 6,
 Lord is teacher himselfe alone, the Lord wil returne to 8, 9, 10.
 his people a pure language, and they shall all serve him v. 12, 13, 14
 with one consent, and there shall be but one Shepherd Isa. 54.1
 and one sheep-fold, the Lord one, and his Name one, Zeph. 3.
 and he will dwell in these earthen Tabernacles of ours, 9, 10.
 and sit as Refiner : then shall the righteous shine forth Ioh. 10.1
 in brightnesse in the Kingdome of their Father. Rev. 21.3
 Rejoyce ye Saints and righteous ones, the Lord is
 of Judge, Lawgiver and King, and he will save you out of
 you, the paw of the Lion and the paw of the Bear, and set you
 free from slavish feare : wo to the wicked, it shall be ill
 with them: though the Beast make war with the Saints,
 yet be of good chear, the Saints shall overcome, the Rev. 19
 man that sits upon the white Horse with his sharp sword 12, 13, 14
 shall prevaile and get the victory, and deliver out of the 15, 16.
 paw of the Lion: Prophet, proud Priest, Formalist, self-
 conceited Pharisee, covetous Professor, Hypocrite, and Rev. 19
 Dissembler, shall all fall together, the Beast, and the 24. 18, 19, 20
 Elders, Antichrist, and all his upholders must be cut off, 21.
 and fall down before the power of God, in his poor de- Mal. 4.1
 spised people, the wicked shall be as a shell under the Zech. 13
 soles of their feet.

The Kingdomes of the world must bee the King- Rev. 11
 domes of the Lord, and of his Christ, and the earth 15.
 shall be full of the knowledge of the Lord, and every
 man shall sit under his owne Vine, and under his owne
 Fig-

a. 66. 12, Fig-tree, and none shall make him afraid; then shall he be Judges as at the first, and Counsellors as at the beginning, and Sion shall be redeemed with Iudgement, and be converted with righteousness, and the destruction of the transgressors, and of the sinners shall be together, and they forsake the Lord shall be consumed, Isa. 1. 26, 27, 28.

Seek peace, seek righteousness, if so be that ye may hid in the day of the Lords wrath.

a. 55. 7, 8 Let the wicked forsake his way, and the unrighteous his thoughts, and turne to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon for your sins and your iniquities have separated between you and your God.

Undo the heavy burthens and let the oppressed free, the Lord doth require it.

Written by one that is called a **QUAKER**, R.
To warn those that knowes not their Maker, who of divine nature are not made yet Partaker; that they doe not dissemble, for God is a consuming fire, and he is the heart-Searcher and Tryer, and will not be mocked, and you must all give account, and tremble and quake before him at *Sinai* the mount; before ye come at *Sion* to sing, Praises and Hallelujahs to *Israel* Keeper and their King.

FINIS.